



In the name of Allah: the Compassionate, the Merciful

سورة الحاقة

AL-HAAQQAH

Name

The Surah takes its name from the word *al-Haaqqah* with which it opens.

Period of Revelation

This too is one of the earliest surahs to be revealed at Makkah. Its subject matter shows that it was sent down at the time when opposition to the Holy Prophet (upon whom be peace) had started but had not yet become tyrannical. Musnad Ahmad contains a tradition from Hadrat Umar, saying: "Before embracing Islam one day I came out of my house with a view to causing trouble to the Holy Prophet, but he had entered the *Masjid al-Haram* before me. When I arrived I found that he was reciting surah Al-Haaqqah in the Prayer. I stood behind him and listened. As he recited the Qur'an I wondered at its literary charm and beauty. Then suddenly an idea came to my mind that he must be a poet as the Quraish alleged. Just at that moment he recited the words: "This is the Word of an honorable Messenger: it is not the word of a poet." I said to myself: Then, he must be a soothsayer, if not a poet. Thereupon he recited the words: "Nor is it the word of a soothsayer: little it is that you reflect. It is a Revelation from the Lord and Sustainer of the worlds. On hearing this Islam entered deep into my heart." This tradition of Hadrat Umar shows that this surah had been sent down long before his acceptance of Islam, for even after this event he did not believe for a long time, and he continued to be influenced in favor of Islam by different incidents from time to time, till at last in the house of his own sister he came by the experience that made him surrender and submit to the Faith completely. (For details, see introduction to surah Maryam and Introduction to surah Al- Waqiah).

Theme and Subject Matter

The first section (vv. 1-37) is about the Hereafter and the second (vv. 38-52) about the Qur'an's being a revelation from Allah and the Holy Prophet's being a true Messenger of Allah.

The first section opens with the assertion that the coming of the Resurrection and the occurrence of the Hereafter is a truth which has to take place inevitably. Then in vv. 4-12, it has been stated that the communities that denied the Hereafter in the past became worthy of Allah's scourge ultimately. In vv. 13-17 the occurrence of Resurrection has been depicted. In vv. 18-37 the real object for which Allah has destined a second life for mankind after the present worldly life has been enunciated. In it we are told that on that Day all men shall appear in the Court of their Lord, where no secret of theirs shall remain hidden each man's record will be placed in his hand. Those who had spent lives in the world with the realization that one day they would have to render an account of their deeds before their Lord, and who had worked righteously in the world and provided beforehand for their well being in the Hereafter, will rejoice when they see that they have been acquitted and blessed with the eternal bliss of Paradise. On the contrary, those who neither recognized the rights of Allah, nor discharged the rights of men, will have no one to save them from the punishment of Allah, and they will be cast into Hell.

In the second section (vv. 38-52) the disbelievers of Makkah have been addressed and told: "You think this Qur'an is the word of a poet or soothsayer, whereas it is a Revelation sent down by Allah, which is being presented by the noble Messengers. The Messenger by himself had no power to increase or decrease a word in it. If he forges something of his own composition into it, We will cut off his neck-vein (or heart- vein). For this is the Truth absolute and pure: and those who give it a lie, will have ultimately to regret and repent.

The Holy Quran

The Reality

Sura # 69 – 52 Verses - Makkah

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﴿1﴾ الْحَاقَّةُ

The reality

الْحَاقَّةُ

Translit	<i>Al-Ĥāqqahu</i>
AhmedAli	قیامت
Jalandhry	چچ مچ ہونے والی
YusufAli	The Sure Reality!
M.Khan	The Inevitable (i.e. the Day of Resurrection)!
Pickthal	The Reality!
Shakir	The sure calamity!

﴿2﴾ مَا الْحَاقَّةُ

		The reality	الْحَاقَّةُ	What is	مَا
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Translit	<i>Mā Al-Ĥāqqahu</i>
AhmedAli	قیامت کیا چیز ہے
Jalandhry	وہ چچ مچ ہونے والی کیا ہے؟
YusufAli	What is the Sure Reality?
M.Khan	What is the Inevitable?
Pickthal	What is the Reality?
Shakir	What is the sure calamity!

﴿3﴾ وَمَا أَدْرَاكَ مَا الْحَاقَّةُ

What is	مَا	Will make you know	أَدْرَاكَ	And what	وَمَا
				The reality	الْحَاقَّةُ

Translit	<i>Wa Mā 'Adrāka Mā Al-Ĥāqqahu</i>
AhmedAli	اور تمہیں کس چیز نے بتایا کہ قیامت کیا ہے
Jalandhry	اور تم کو کیا معلوم ہے کہ چچ مچ ہونے والی کیا ہے؟
YusufAli	And what will make thee realise what the Sure Reality is?
M.Khan	And what will make you know what the Inevitable is?
Pickthal	Ah, what will convey unto thee what the reality is!
Shakir	And what would make you realize what the sure calamity is!

كَذَّبَتْ ثَمُودُ وَعَادُ بِالْقَارِعَةِ ﴿4﴾

And Ad people	وَعَادُ	Thamud	ثَمُودُ	Denied	كَذَّبَتْ
				The calamity	بِالْقَارِعَةِ

Translit	Kadhdhabat Thamūdu Wa `Ādun Bil-Qāri`ahi				
AhmedAli	ثمود اور عاد نے قیامت کو جھٹلایا تھا				
Jalandhry	(وہی) کھر کھڑا نے والی (جس) کو ثمود اور عاد (دونوں) نے جھٹلایا				
YusufAli	The Thamud and the `Ad people (branded) as false the Stunning Calamity!				
M.Khan	Thamūd and `Ad people denied the Qāri'ah [the striking Hour (of Judgement)]!				
Pickthal	(The tribes of) Thamud and A'ad disbelieved in the judgment to come.				
Shakir	Samood and Ad called the striking calamity a lie.				

فَأَمَّا ثَمُودُ فَأُهْلِكُوا بِالطَّاغِيَةِ ﴿5﴾

They were destroyed	فَأُهْلِكُوا	Thamud	ثَمُودُ	As for	فَأَمَّا
				By the awful cry	بِالطَّاغِيَةِ

Translit	Fa'ammā Thamūdu Fa'uhlikū Biṭ-Ṭāghiyah				
AhmedAli	سو ثمود تو سخت بیت ناک چج سے ہلاک کیے گئے				
Jalandhry	سو ثمود تو کرک سے ہلاک کر دیئے گئے				
YusufAli	But the Thamud— they were destroyed by a terrible storm of thunder and lightning!				
M.Khan	As for Thamūd, they were destroyed by the awful cry!				
Pickthal	As for Thamud, they were destroyed by the lightning.				
Shakir	Then as to Samood, they were destroyed by an excessively severe punishment.				

وَأَمَّا عَادُ فَأُهْلِكُوا بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ ﴿6﴾

They were destroyed	فَأُهْلِكُوا	Ad	عَادُ	And as for	وَأَمَّا
violent	عَاتِيَةٍ	A furious	صَرْصَرٍ	By wind	بِرِيحٍ

Translit	Wa 'Ammā `Ādun Fa'uhlikū Birīhin Ṣarṣarin `Āṭiyahin				
AhmedAli	اور لیکن قوم عاد سو وہ ایک سخت آندھی سے ہلاک کیے گئے				
Jalandhry	رہے عاد تو ان کا نہایت تیز آندھی سے ستیاس کر دیا گیا				
YusufAli	And the `Ad— they were destroyed by a furious wind, exceedingly violent;				
M.Khan	And as for `Ad, they were destroyed by a furious violent wind!				
Pickthal	And as for A'ad, they were destroyed by a fierce roaring wind,				

Shakir And as to Ad, they were destroyed by a roaring, violent blast.

سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَثَمَانِيَةَ أَيَّامٍ حُسُومًا فَتَرَى الْقَوْمَ فِيهَا صَرْعَى كَأَنَّهُمْ أُعِجَازٌ نَخْلٍ

خَاوِيَةٌ ﴿٧﴾

For seven	سَبْعَ	On them	عَلَيْهِمْ	Which Allah imposed	سَخَّرَهَا
Days	أَيَّامٍ	And eight	وَتَمَانِيَةَ	Nights	لَيَالٍ
The people	الْقَوْمَ	So that you could see	فَتَرَى	In succession	حُسُومًا
As if they were	كَأَنَّهُمْ	Lying overthrown	صَرْعَى	In it	فِيهَا
hollow	خَاوِيَةٌ	Date-palm	نَخْلٍ	Trunks of	أُعِجَازُ

Translit	<i>Sakhkharahā `Alayhim Sab`a Layālin Wa Thamāniyata 'Ayyāmin Ḥusūmāan Fatarā Al-Qawma Fihā Ṣar`a Ka'annahum 'A`jāzu Nakhlin Khāwiyahin</i>
AhmedAli	وہ ان پر سات راتیں اور آٹھ دن لگاتار چلتی رہی (اگر تو موجود ہوتا) اس قوم کو اس طرح گرا ہوا دیکھتا کہ گویا کہ گھری ہوئی کھجوروں کے تنے ہیں
Jalandhry	خدا نے اس کو سات رات اور آٹھ دن لگاتار ان پر چلائے رکھا تو (اے مخاطب) تو لوگوں کو اس میں (اس طرح) ڈھسے (اور مرے) پڑے دیکھے بیسے کھجوروں کے کھوکھلے تنے
YusufAli	He made it rage against them seven nights and eight days in succession: So that thou couldst see the (whole) people lying prostrate in its (path), as if they had been roots of hollow palm- trees tumbled down!
M.Khan	Which Allāh imposed on them for seven nights and eight days in succession, so that you could see men lying overthrown (destroyed), as if they were hollow trunks of date-palms!
Pickthal	Which He imposed on them for seven long nights and eight long days so that thou mightest have seen men lying overthrown, as they were hollow trunks of palm-trees.
Shakir	Which He made to prevail against them for seven nights and eight days unremittingly, so that you might have seen the people therein prostrate as if they were the trunks of hollow palms.

فَهَلْ تَرَى لَهُمْ مِنْ بَاقِيَةٍ ﴿٨﴾

Of them	لَهُمْ	You see	تَرَى	So do	فَهَلْ
		remnants	بَاقِيَةٍ	Any	مِنْ

Translit	<i>Fahal Tarā Lahum Min Bāqiyahin</i>
AhmedAli	سو کیا تمہیں ان کا کوئی بچا ہوا نظر آتا ہے
Jalandhry	بھلا تو ان میں سے کسی کو بھی باقی دیکھتا ہے؟
YusufAli	Then seest thou any of them left surviving?
M.Khan	Do you see any remnants of them?
Pickthal	Canst thou (O Muhammad) see any remnant of them?
Shakir	Do you then see of them one remaining?

وَجَاءَ فِرْعَوْنُ وَمَنْ قَبْلَهُ وَالْمُؤْتَفِكَاتُ بِالْخَاطِئَةِ ﴿٩﴾

And those	وَمَنْ	Pharaoh	فِرْعَوْنُ	And brought	وَجَاءَ
sin	بِالْخَاطِئَةِ	And the cities	وَالْمُؤْتَفِكَاتُ	Before him	قَبْلَهُ

Translit	Wa Jā'a Fir'awnu Wa Man Qablahu Wa Al-Mu'utafikātu Bil-Khāṭi'ahi				
AhmedAli	اور فرعون اس سے پہلے کے لوگ اور الٹی ہوئی بستیوں والے گناہ کے مرتکب ہوئے				
Jalandhry	اور فرعون اور جو لوگ اس سے پہلے تھے اور وہ الٹی بستیوں میں رہتے تھے سب گناہ کے کام کرتے تھے				
YusufAli	And Pharaoh, and those before him, and the Cities Overthrown committed habitual Sin.				
M.Khan	And Fir'aun (Pharaoh), and those before him, and the cities overthrown [the towns of the people of [Lut (Lot)] committed sin,				
Pickthal	And Pharaoh and those before him, and the communities that were destroyed, brought error,				
Shakir	And Firon and those before him and the overthrown cities continuously committed sins.				

فَعَصَوْا رَسُولَ رَبِّهِمْ فَأَخَذَهُمْ أَخْذَةً رَابِيَةً ﴿١٠﴾

Their Lord's	رَبِّهِمْ	Messenger	رَسُولَ	And they disobeyed	فَعَصَوْا
A strong	رَابِيَةً	A seizing	فَأَخَذَهُمْ	So He seized them	فَأَخَذَهُمْ

Translit	Fa'aṣaw Rasūla Rabbihim Fa'akhadhahum 'Akhdhatan Rābiyahan				
AhmedAli	پس انہوں نے اپنے رب کے رسول کی نافرمانی کی تو اللہ نے انہیں سخت پکڑ لیا				
Jalandhry	انہوں نے اپنے پروردگار کے پیغمبر کی نافرمانی کی تو خدا نے بھی ان کو بڑا سخت پکڑا				
YusufAli	And disobeyed (each) the messenger of their Lord; so He punished them with an abundant Penalty.				
M.Khan	And they disobeyed their Lord's Messenger, so He seized them with a strong punishment.				
Pickthal	And they disobeyed the messenger of their Lord, therefor did He grip them with a tightening grip.				
Shakir	And they disobeyed the Messenger of their Lord, so He punished them with a vehement punishment.				

إِنَّا لَمَّا طَغَى الْمَاءُ حَمَلْنَاكُمْ فِي الْجَارِيَةِ ﴿١١﴾

Rose beyond limits	طَغَى	When	لَمَّا	Verily we	إِنَّا
In	فِي	We carried you	حَمَلْنَاكُمْ	The water	الْمَاءُ
				The floating	الْجَارِيَةِ

Translit	'Innā Lammā Ṭaghā Al-Mā'u Ḥamalnākum Fī Al-Jāriyahi				
AhmedAli	بے شک ہم نے جب پانی حد سے گزر گیا تھا تو تمہیں کشتی میں سوار کر لیا تھا				
Jalandhry	جب پانی طغیانی پر آیا تو ہم نے تم (لوگوں) کو کشتی میں سوار کر لیا				
YusufAli	We, when the water (of Noah's flood) overflowed beyond its limits, carried you (mankind), in the floating				

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	(Ark).
M.Khan	Verily! When the water rose beyond its limits [Nûh's (Noah) Flood], We carried you (mankind) in the floating [ship that was constructed by Nûh (Noah)].
Pickthal	Lo! when the waters rose, We carried you upon the ship
Shakir	Surely We bore you up in the ship when the water rose high,

لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَتَعِيَهَا أُذُنٌ وَاعِيَةٌ ﴿١٢﴾

A remembrance	تَذْكِرَةً	For you	لَكُمْ	That We might make it	لِنَجْعَلَهَا
A keen	وَاعِيَةٌ	An ear	أُذُنٌ	And may understand it	وَتَعِيَهَا

Translit	Linaj`alahā Lakum Tadhkiratan Wa Ta`iyahā 'Udhunun Wā`iyahun				
AhmedAli	تاکہ ہم اسے تمہارے لیے ایک یادگار بنائیں اور اس کو کان یاد رکھنے والے یاد رکھیں				
Jalandhry	تاکہ اس کو تمہارے لیے یادگار بنائیں اور یاد رکھنے والے کان اسے یاد رکھیں				
YusufAli	That We might make it a message unto you, and that ears (that should hear the tale and) retain its memory should bear its (lessons) in remembrance.				
M.Khan	That We might make it a (Noah's ship)an admonition for you, and that it might be retained by the retaining ears.				
Pickthal	That We might make it a memorial for you, and that remembering ears (that heard the story) might remember.				
Shakir	So that We may make it a reminder to you, and that the retaining ear might retain it.				

فَإِذَا نُفِخَ فِي الصُّورِ نَفْخَةٌ وَاحِدَةٌ ﴿١٣﴾

In	الصُّورِ	Will be blown	نُفِخَ	Then when	فَإِذَا
one		With blowing	وَاحِدَةٌ	The Trumpet	نَفْخَةٌ

Translit	Fa'idhā Nufikha Fī Aş-Şūri Nafkhatun Wāhidahun				
AhmedAli	پھر جب صور میں پھونکا جائے گا ایک بار پھونکا جانا				
Jalandhry	تو جب صور میں ایک (بار) پھونک مار دی جائے گی				
YusufAli	Then, when one Blast is sounded on the Trumpet,				
M.Khan	Then when the Trumpet will be blown with one blowing (the first one),				
Pickthal	And when the trumpet shall sound one blast				
Shakir	And when the trumpet is blown with a single blast,				

وَحُمِلَتِ الْأَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَاحِدَةً ﴿١٤﴾

And the mountains	وَالْجِبَالُ	The earth	الْأَرْضُ	And shall be removed (from their places)	وَحُمِلَتِ
With a single	وَاحِدَةً	Crushing	دَكَّةً	And crushed	فَدُكَّتَا

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Translit	<i>Wa Ĥumilati Al-'Arḍu Wa Al-Jibālu Fadukkatā Dakkatan Wāḥidahan</i>
AhmedAli	اور زمین اور پہاڑ اٹھائے جائیں گے پس وہ دونوں ریزہ ریزہ کر دیئے جائیں گے
Jalandhry	اور زمین اور پہاڑ دونوں اٹھائے جائیں گے۔ پھر ایک بارگی توڑ پھوڑ کر برابر کر دیئے جائیں گے
YusufAli	And the earth is moved and its mountains, and they are crushed to powder at one stroke—
M.Khan	And the earth and the mountains shall be removed from their places, and crushed with a single crushing.
Pickthal	And the earth with the mountains shall be lifted up and crushed with one crash,
Shakir	And the earth and the mountains are borne away and crushed with a single crushing.

﴿15﴾ فَيَوْمَئِذٍ وَقَعَتِ الْوَاقِعَةُ

The (great) event	الْوَاقِعَةُ	Shall befall	وَقَعَتِ	The on that Day	فَيَوْمَئِذٍ
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Translit	<i>Fayawma'idhin Waqa`ati Al-Wāqi`ahu</i>
AhmedAli	پس اس دن قیامت ہوگی
Jalandhry	تو اس روز ہو پڑنے والی (یعنی قیامت) ہو پڑے گی
YusufAli	On that Day shall the (Great) Event come to pass,
M.Khan	Then on that Day shall the (Great) Event befall.
Pickthal	Then, on that day will the Event befall.
Shakir	On that day shall the great event come to pass,

﴿16﴾ وَأَنْشَقَّتِ السَّمَاءُ فَهِيَ يَوْمَئِذٍ وَاهِيَةٌ

So it	فَهِيَ	The heaven	السَّمَاءُ	And will split asunder	وَأَنْشَقَّتِ
		It will be frail and torn up	وَاهِيَةٌ	On that Day	يَوْمَئِذٍ

Translit	<i>Wa Anshaqqati As-Samā'u Fahiya Yawma'idhin Wa Ahiyahun</i>
AhmedAli	اور آسمان پھٹ جائے گا اور وہ اس دن بودا ہوگا
Jalandhry	اور آسمان پھٹ جائے گا تو وہ اس دن کمزور ہوگا
YusufAli	And the sky will be rent asunder, for it will that Day be flimsy
M.Khan	And the heaven will berent asunder, for that Day it (the heaven) will be frail, and torn up.
Pickthal	And the heaven will split asunder, for that day it will be frail.
Shakir	And the heaven shall cleave asunder, so that on that day it shall be frail,

﴿17﴾ وَالْمَلَكُ عَلَى أَرْجَائِهَا ۚ وَيَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمَانِيَةٌ

Its sides	أَرْجَائِهَا ۚ	Will be on	عَلَى	And the angels	وَالْمَلَكُ
Your Lord	رَبِّكَ	The Throne of	عَرْشَ	And will bear	وَيَحْمِلُ

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Eight angels	ثَمَانِيَّةٌ	That Day	يَوْمَئِذٍ	Above them	فَوْقَهُمْ
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Translit	Wa Al-Malaku `Alá 'Arjā'ihā Wa Yahmilu `Arsha Rabbika Fawqahum Yawma'idhinThamāniyahun
AhmedAli	اور اس کے کنارے پر فرشتے ہوں گے اور عرش الہی کو اپنے اوپر اس دن اٹھ فرشتے اٹھائیں گے
Jalandhry	اور فرشتے اس کے کناروں پر (اُتر آئیں گے) اور تمہارے پروردگار کے عرش کو اس روز اٹھ فرشتے اپنے سروں پر اٹھائے ہوں گے
YusufAli	And the angels will be on its sides and eight will, that Day, bear the Throne of thy Lord above them.
M.Khan	And the angels will be on its sides, and eight angels will, that Day, bear the Throne of your Lord above them.
Pickthal	And the angels will be on the sides thereof, and eight will uphold the Throne of thy Lord that day, above them.
Shakir	And the angels shall be on the sides thereof; and above) I them eight shall bear on that day your Lord's power.

يَوْمَئِذٍ تُعْرَضُونَ لَا تَخْفَى مِنْكُمْ خَافِيَةٌ ﴿18﴾

Not	لَا	Shall you be brought to judgment	تُعْرَضُونَ	That Day	يَوْمَئِذٍ
A secret	خَافِيَةٌ	Of you	مِنْكُمْ	Will be hidden	تَخْفَى

Translit	Yawma'idhin Tu`radūna Lā Takhfā Minkum Khāfiyahun
AhmedAli	اس دن تم پیش کیے جاؤ گے تمہارا کوئی راز مخفی نہ رہے گا
Jalandhry	اس روز تم (سب لوگوں کے سامنے) پیش کئے جاؤ گے اور تمہاری کوئی پوشیدہ بات چھپی نہ رہے گی
YusufAli	That Day shall ye be brought to Judgment: not an act of yours that ye hide will be hidden.
M.Khan	That Day shall you be brought to Judgement, not a secret of you will be hidden.
Pickthal	On that day ye will be exposed; not a secret of you will be hidden.
Shakir	On that day you shall be exposed to view-- no secret of yours shall remain hidden.

فَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِيَمِينِهِ فَيَقُولُ هَاؤُمُ اقْرَءُوا كِتَابِيَةَ ﴿19﴾

Will be given	أُوتِيَ	Him who	مَنْ	Then as for	فَأَمَّا
Will say	فَيَقُولُ	In his right hand	بِيَمِينِهِ	His record	كِتَابَهُ
My record	كِتَابِيَةَ	Read	اقْرَءُوا	Take	هَاؤُمُ

Translit	Fa'ammā Man 'Ūtiya Kitābahu Biyamīnihi Fayaqūlu Hā'uum Aqra'ū Kitābī
AhmedAli	جس کو اس کا اعمال نامہ اس کے دائیں ہاتھ میں دیا جائے گا سو وہ کہے گا لو میرا اعمال نامہ پڑھو
Jalandhry	تو جس کا (اعمال) نامہ اس کے دائیں ہاتھ میں دیا جائے گا وہ (دوسروں سے) کہے گا کہ لیجئے میرا نامہ (اعمال) پڑھیے
YusufAli	Then He that will be given his Record in his right hand will say: "Ah here! read ye my Record!"
M.Khan	Then as for him who will be given his Record in his right hand will say: "Here! read my Record!"
Pickthal	Then, as for him who is given his record in his right hand, he will say: Take, read my book!
Shakir	Then as for him who is given his book in his right hand, he will say: Lo! read my book:

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إِنِّي ظَنَنْتُ أَنِّي مُلَاقٍ حِسَابِيَّةٍ ﴿20﴾

That I	أَنِّي	Did believe	ظَنَنْتُ	Surely I	إِنِّي
		My account	حِسَابِيَّةٍ	Shall meet	مُلَاقٍ

Translit	'Innī Ḥanantu 'Annī Mulāqin Ḥisābiyah				
AhmedAli	بے شک میں سمجھتا تھا کہ میں اپنا حساب دیکھوں گا				
Jalandhry	مجھے یقین تھا کہ مجھ کو میرا حساب (کتاب) ضرور ملے گا				
YusufAli	"I did really understand that my Account would (one Day) reach me!"				
M.Khan	"Surely, I did believe that I shall meet my Account!"				
Pickthal	Surely I knew that I should have to meet my reckoning.				
Shakir	Surely I knew that I shall meet my account.				

فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ ﴿21﴾

A life	عِيشَةٍ	In	فِي	So she shall be	فَهُوَ
				Well-pleasing	رَاضِيَةٍ

Translit	Fahuwa Fī 'Ishatin Rāḍiyahin				
AhmedAli	سو وہ دل پسند عیش میں ہوگا				
Jalandhry	پس وہ (شخص) من مانے عیش میں ہوگا				
YusufAli	And he will be in a life of Bliss,				
M.Khan	So he shall be in a life, well-pleasing.				
Pickthal	Then he will be in blissful state				
Shakir	So he shall be in a life of pleasure,				

فِي جَنَّةٍ عَالِيَةٍ ﴿22﴾

A lofty	عَالِيَةٍ	Paradise	جَنَّةٍ	In	فِي
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Translit	Fī Jannatin 'Āliyahin				
AhmedAli	بلند بہشت میں				
Jalandhry	(یعنی) اونچے (اونچے محلوں) کے باغ میں				
YusufAli	In a Garden on high,				
M.Khan	In a lofty Paradise,				
Pickthal	In a high Garden				
Shakir	In a lofty garden,				

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﴿23﴾ قُطُوفُهَا دَانِيَةٌ

		Will be low and near at hand	دَانِيَةٌ	The fruits in bunches whereof	قُطُوفُهَا
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Translit	<i>Quṭūfuhā Dāniyahun</i>				
AhmedAli	جس کے میوے جھکے ہوں گے				
Jalandhry	جن کے میوے جھکے ہوئے ہوں گے				
YusufAli	The Fruits whereof (will hang in bunches) low and near.				
M.Khan	The fruits in bunches whereof will be low and near at hand.				
Pickthal	Whereof the clusters are in easy reach.				
Shakir	The fruits of which are near at hand:				

﴿24﴾ كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ

At ease	هَنِيئًا	And drink	وَاشْرَبُوا	Eat	كُلُوا
In	فِي	You have sent on before you	أَسْلَفْتُمْ	For that which	بِمَا
		past	الْخَالِيَةِ	Days	الْأَيَّامِ

Translit	<i>Kulū Wa Ashrabū Hanī'āan Bimā 'Aslaftum Fī Al-'Ayyāmi Al-Khāliyah</i>				
AhmedAli	کھاؤ اور پیو ان کاموں کے بدلے میں جو تم نے گزشتہ دنوں میں آگے بھیجے تھے				
Jalandhry	جو (عمل) تم ایام گزشتہ میں آگے بھیج چکے ہو اس کے صلے میں مزے سے کھاؤ اور پیو				
YusufAli	"Eat ye and drink ye, with full satisfaction; because of the (good) that ye sent before you, in the days that are gone!"				
M.Khan	Eat and drink at ease for that which you have sent on before you in days past!				
Pickthal	(And it will be said unto those therein): Eat and drink at ease for that which ye sent on before you in past days.				
Shakir	Eat and drink pleasantly for what you did beforehand in the days gone by.				

﴿25﴾ وَأَمَّا مَنْ أُوتِيَ كِتَابَهُ بِشِمَالِهِ فَيَقُولُ يَا لَيْتَنِي لَمْ أُوتَ كِتَابِيهٗ

Will be given	أُوتِيَ	Him who	مَنْ	But as for	وَأَمَّا
Will say	فَيَقُولُ	In his left hand	بِشِمَالِهِ	His record	كِتَابَهُ
I had been given	أُوتَ	Not	لَمْ	I wish	يَا لَيْتَنِي
				My record	كِتَابِيهٗ

Translit	<i>Wa 'Ammā Man 'Ūtiya Kitābahū Bishimālihi Fayaqūlu Yā Laytanī Lam 'Ūta Kitābīh</i>				
AhmedAli	اور جس کا اعمال نامہ اس کے بائیں ہاتھ میں دیا گیا تو کہے گا اے کاش میرا اعمال نامہ نہ ملتا				

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Jalandhry	اور جس کا نامہ (اعمال) اس کے بائیں ہاتھ میں یاد جائے گا وہ کہے گا اے کاش مجھ کو میرا (اعمال) نامہ نہ دیا جاتا
YusufAli	And he that will be given his Record in his left hand will say: "Ah! would that my record had not been given to me!
M.Khan	But as for him who will be given his Record in his left hand, will say: "I wish that I had not been given my Record!
Pickthal	But as for him who is given his record in his left hand, he will say: Oh, would that I had not been given my book
Shakir	And as for him who is given his book in his left hand he shall say: O would that my book had never been given me:

وَلَمْ أَدْرِ مَا حِسَابِيَّةٌ ﴿٢٦﴾

What is	مَا	I had known	أَدْرِ	And that not	وَلَمْ
				My account	حِسَابِيَّةٌ

Translit	Wa Lam 'Adri Mā Hisābīh
AhmedAli	اور میں نہ جانتا کہ میرا حساب کیا ہے
Jalandhry	اور مجھے معلوم نہ ہو کہ میرا حساب کیا ہے
YusufAli	"And that I had never realised how my account (stood)!
M.Khan	"And that I had never known, how my Account is!
Pickthal	And knew not what my reckoning is!
Shakir	And I had not known what my account was:

يَا لَيْتَهَا كَانَتِ الْقَاضِيَةَ ﴿٢٧﴾

My end	الْقَاضِيَةَ	Had been	كَانَتِ	If only it	يَا لَيْتَهَا
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Translit	Yā Laytahā Kānati Al-Qāḍiyah
AhmedAli	کاش وہ (موت) غاتمہ کرنے والی ہوتی
Jalandhry	اے کاش موت (ابدالا آباد کے لئے میرا کام) تمام کر چکی ہوتی
YusufAli	"Ah! would that (Death) had made an end of me!
M.Khan	"Would that it had been my end (death)!
Pickthal	Oh, would that it had been death!
Shakir	O would that it had made an end (of me):

مَا أَغْنَىٰ عَنِّي مَالِيَةٌ ۖ ﴿٢٨﴾

Me	عَنِّي	Has availed	أَغْنَىٰ	Not	مَا
				My wealth	مَالِيَةٌ ۖ

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Translit	<i>Mā 'Aghná `Annī Mālīh</i>
AhmedAli	میرا مال میرے کچھ کام نہ آیا
Jalandhry	آج (میرا مال میرے کچھ بھی کام بھی نہ آیا
YusufAli	"Of no profit to me has been my wealth!
M.Khan	"My wealth has not availed me;
Pickthal	My wealth hath not availed me,
Shakir	My wealth has availed me nothing:

هَلَكَ عَنِّي سُلْطَانِيَّةٌ ﴿29﴾

My power and arguments	سُلْطَانِيَّةٌ	From me	عَنِّي	Have gone	هَلَكَ
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Translit	<i>Halaka `Annī Sulṭānīh</i>
AhmedAli	مجھ سے میری حکومت بھی جاتی رہی
Jalandhry	(ہائے) میری سلطنت خاک میں مل گئی
YusufAli	"My power has perished from me!"...
M.Khan	"My power (and arguments to defend myself) have gone from me!"
Pickthal	My power hath gone from me.
Shakir	My authority is gone away from me.

خُذُوهُ فَغُلُّوهُ ﴿30﴾

		And fetter him	فَغُلُّوهُ	Seize him	خُذُوهُ
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Translit	<i>Khudhūhu Faghullūhu</i>
AhmedAli	اے پکڑو اے طوق پہنا دو
Jalandhry	(علم ہو گا کہ) اے پکڑ لو اور طوق پہنا دو
YusufAli	(The stern command will say): "Seize ye him, and bind ye him,
M.Khan	(It will be said): "Seize him and fetter him;
Pickthal	(It will be said): Take him and fetter him
Shakir	Lay hold on him, then put a chain on him,

ثُمَّ الْجَحِيمَ صَلُّوهُ ﴿31﴾

Burn him	صَلُّوهُ	In the blazing Fire	الْجَحِيمَ	Then	ثُمَّ
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Translit	<i>Thumma Al-Jahīma Ṣallūhu</i>
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AhmedAli	پھر اسے دوزخ میں ڈال دو
Jalandhry	پھر دوزخ کی آگ میں بھونک دو
YusufAli	"And burn ye him in the Blazing Fire.
M.Khan	Then throw him in the blazing Fire.
Pickthal	And then expose him to hell-fire
Shakir	Then cast him into the burning fire,

ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ ﴿32﴾

A chain	سِلْسِلَةٍ	In	فِي	Then	ثُمَّ
Cubits	ذِرَاعًا	Is seventy	سَبْعُونَ	Whereof the length	ذَرْعُهَا
				Fasten him	فَاسْلُكُوهُ

Translit	Thumma Fī Silsilatin Dhar`uhā Sab`ūna Dhirā`āan Fāslukūhu
AhmedAli	پھر ایک زنجیر میں جس کا طول ستر گز ہے اسے جکڑ دو
Jalandhry	پھر زنجیر سے جس کی ناپ ستر گز ہے جکڑ دو
YusufAli	"Further, make him march in a chain, whereof the length is seventy cubits!
M.Khan	"Then fasten him with a chain whereof the length is seventy cubits!"
Pickthal	And then insert him in a chain whereof the length is seventy cubits.
Shakir	Then thrust him into a chain the length of which is seventy cubits.

إِنَّهُ كَانَ لَا يُؤْمِنُ بِاللَّهِ الْعَظِيمِ ﴿33﴾

Not	لَا	Used to	كَانَ	Verily he	إِنَّهُ
The Most Great	الْعَظِيمِ	In Allah	بِاللَّهِ	Believe	يُؤْمِنُ

Translit	'Innahu Kāna Lā Yu'uminu Billāhi Al-`Aẓīmi
AhmedAli	بے شک وہ اللہ پر یقین نہیں رکھتا تھا جو عظمت والا ہے
Jalandhry	یہ نہ تو خدا کے جل شانہ پر ایمان لاتا تھا
YusufAli	"This was he that would not believe in Allah Most High,
M.Khan	Verily, He used not to believe in Allāh, the Most Great,
Pickthal	Lo! He used not to believe in Allah the Tremendous,
Shakir	Surely he did not believe in Allah, the Great,

وَلَا يَخْضُ عَلَى طَعَامِ الْمَسْكِينِ ﴿34﴾

On	عَلَى	He urged	يَخْضُ	And not	وَلَا
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		The poor	الْمِسْكِينِ	The feeding of	طَعَامٍ
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Translit	<i>Wa Lā Yahūddu `Alā Ṭa`āmi Al-Miskīni</i>
AhmedAli	اور نہ وہ مسکین کے کھانا کھلانے کی رغبت دیتا تھا
Jalandhry	اور نہ فقیر کے کھانا کھلانے پر آمادہ کرتا تھا
YusufAli	"And would not encourage the feeding of the indigent!
M.Khan	And urged not on the feeding of Al-Miskīn (the poor),
Pickthal	And urged not on the feeding of the wretched.
Shakir	Nor did he urge the feeding of the poor.

فَلَيْسَ لَهُ الْيَوْمَ هَاهُنَا حَمِيمٌ ﴿35﴾

This Day	الْيَوْمَ	Has he	لَهُ	So not	فَلَيْسَ
		friend	حَمِيمٌ	Here	هَاهُنَا

Translit	<i>Falaysa Lahu Al-Yawma Hāhunā Ḥāmīmun</i>
AhmedAli	سو آج اس کا یہاں کوئی دوست نہیں
Jalandhry	سو آج اس کا بھی یہاں کوئی دوستدار نہیں
YusufAli	"So no friend hath he here this Day.
M.Khan	So no friend has he here this Day,
Pickthal	Therefor hath he no lover here this day,
Shakir	Therefore he has not here today a true friend,

وَلَا طَعَامٌ إِلَّا مِنْ غِسْلِينٍ ﴿36﴾

Except	إِلَّا	Any food	طَعَامٌ	Nor	وَلَا
				Filth from the washing of wounds	مِنْ غِسْلِينٍ

Translit	<i>Wa Lā Ṭa`āmun 'Illā Min Ghislīnin</i>
AhmedAli	اور نہ کھانا ہے مگر زخموں کا دھون
Jalandhry	اور نہ پیپ کے سوا (اس کے لئے) کھانا ہے
YusufAli	"Nor hath he any food except the corruption from the washing of wounds,
M.Khan	Nor any food except filth from the washing of wounds,
Pickthal	Nor any food save filth
Shakir	Nor any food except refuse,

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لَا يَأْكُلُهُ إِلَّا الْخَاطِئُونَ ﴿37﴾

Except	إِلَّا	Will eat it	يَأْكُلُهُ	None	لَا
				The sinners	الْخَاطِئُونَ

Translit	Lā Ya'kuluhu 'Illā Al-Khāṭi'ūna				
AhmedAli	اسے سوائے گناہگاروں کے کوئی نہیں کھائے گا				
Jalandhry	جس کو گناہگاروں کے سوا کوئی نہیں کھائے گا				
YusufAli	"Which none do eat but those in sin."				
M.Khan	None will eat it except the Khāṭi'ūn (sinners, disbelievers, polytheists).				
Pickthal	Which none but sinners eat.				
Shakir	Which none but the wrongdoers eat.				

فَلَا أَقْسِمُ بِمَا تُبْصِرُونَ ﴿38﴾

By whatsoever	بِمَا	I swear	أُقْسِمُ	So verily	فَلَا
				You see	تُبْصِرُونَ

Translit	Falā 'Uqsimu Bimā Tubṣirūna				
AhmedAli	سو میں ان چیزوں کی قسم کھاتا ہوں جو تم دیکھتے ہو				
Jalandhry	تو ہم کو ان چیزوں کی قسم جو تم کو نظر آتی ہیں				
YusufAli	So I do call to witness what ye see				
M.Khan	So I swear by whatsoever you see,				
Pickthal	But nay! I swear by all that ye see				
Shakir	But nay! I swear by that which you see,				

وَمَا لَا تُبْصِرُونَ ﴿39﴾

You see	تُبْصِرُونَ	Not	لَا	And by whatsoever	وَمَا
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Translit	Wa Mā Lā Tubṣirūna				
AhmedAli	اور ان کی جو تم نہیں دیکھتے				
Jalandhry	اور ان کی جو نظر میں نہیں آتیں				
YusufAli	And what ye see not,				
M.Khan	And by whatsoever you see not,				
Pickthal	And all that ye see not				
Shakir	And that which you do not see.				

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﴿40﴾ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ

Messenger	رَسُولٍ	The word of	لَقَوْلُ	Verily this is	إِنَّهُ
				An honored	كَرِيمٍ

Translit	'Innahū Laqawlu Rasūlin Karīmīn				
AhmedAli	کہ بے شک یہ (قرآن) رسول کریم کی زبان سے نکلا ہے				
Jalandhry	کہ یہ (قرآن) فرشتہ عالی مقام کی زبان کا پیغام ہے				
YusufAli	That this is verily the word of an honoured messenger;				
M.Khan	That this is verily the word of an honoured Messenger [i.e. Jibril (Gabriel) or Muhammad SAW which he has brought from Allāh].				
Pickthal	That it is indeed the speech of an illustrious messenger.				
Shakir	Most surely, it is the Word brought by an honored Messenger,				

﴿41﴾ وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ

The word of	بِقَوْلِ	It is	هُوَ	And not	وَمَا
That	مَا	Little is	قَلِيلًا	A poet	شَاعِرٍ
				You believe	تُؤْمِنُونَ

Translit	Wa Mā Huwa Biqawli Shā'irin Qalīlāan Mā Tu'uminūna				
AhmedAli	اور وہ کسی شاعر کا قول نہیں (مگر) تم بہت ہی کم یقین کرتے ہو				
Jalandhry	اور یہ کسی شاعر کا کلام نہیں۔ مگر تم لوگ بہت ہی کم ایمان لاتے ہو				
YusufAli	It is not the word of a poet: little it is ye believe!				
M.Khan	It is not the word of a poet, little is that you believe!				
Pickthal	It is not poet's speech - little is it that ye believe!				
Shakir	And it is not the word of a poet; little is it that you believe;				

﴿42﴾ وَلَا بِقَوْلِ كَاهِنٍ قَلِيلًا مَّا تَذَكَّرُونَ

A sooth sayer	كَاهِنٍ	The word of	بِقَوْلِ	Nor is it	وَلَا
You remember	تَذَكَّرُونَ	That	مَا	Little is	قَلِيلًا

Translit	Wa Lā Biqawli Kāhinīn Qalīlāan Mā Tadhakkarūna				
AhmedAli	اور نہ ہی کسی جادوگر کا قول ہے تم بہت ہی کم غور کرتے ہو				
Jalandhry	اور نہ کسی کاہن کے مزخرفات ہیں۔ لیکن تم لوگ بہت ہی کم فکر کرتے ہو				

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YusufAli	Nor is it the word of a soothsayer: little admonition it is ye receive.
M.Khan	Nor is it the word of a soothsayer (or a foreteller), little is that you remember!
Pickthal	Nor diviner's speech - little is it that ye remember!
Shakir	Nor the word of a soothsayer; little is it that you mind.

تَنْزِيلٌ مِّن رَّبِّ الْعَالَمِينَ ﴿43﴾

The Lord of	رَبِّ	From	مِّن	This is the revelation sent down	تَنْزِيلٌ
				The worlds	الْعَالَمِينَ

Translit	<i>Tanzīlun Min Rabbi Al-`Ālamīna</i>
AhmedAli	وہ پروردگار عالم کا نازل کیا ہوا ہے
Jalandhry	یہ تو پروردگار عالم کا اُتارا (ہوا) ہے
YusufAli	(This is) a Message sent down from the Lord of the Worlds.
M.Khan	This is the Revelation sent down from the Lord of the 'Alamin (mankind, jinn and all that exists).
Pickthal	It is a revelation from the Lord of the Worlds.
Shakir	It is a revelation from the Lord of the worlds.

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ ﴿44﴾

Concerning Us	عَلَيْنَا	He forged	تَقَوَّلَ	And if	وَلَوْ
		False sayings	الْأَقَاوِيلِ	Some	بَعْضَ

Translit	<i>Wa Law Taqawwala `Alaynā Ba`da Al-'Aqāwīli</i>
AhmedAli	اور اگر وہ کوئی بناوٹی بات ہمارے ذمہ لگاتا
Jalandhry	اگر یہ پیغمبر ہماری نسبت کوئی بات جھوٹ بنا لاتے
YusufAli	And if the messenger were to invent any sayings in Our name,
M.Khan	And if he (Muhammad SAW) had forged a false saying concerning Us (Allāh swt),
Pickthal	And if he had invented false sayings concerning Us,
Shakir	And if he had fabricated against Us some of the sayings,

لَا أَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿45﴾

By his right hand	بِالْيَمِينِ	Him	مِنْهُ	We surely should have seized	لَا أَخَذْنَا
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Translit	<i>La'akhadhnā Minhu Bil-Yamīni</i>
AhmedAli	تو ہم اس کا دہنا ہاتھ پکڑ لیتے

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Jalandhry	تو ہم ان کا داہنا ہاتھ پکڑ لیتے
YusufAli	We should certainly seize him by his right hand,
M.Khan	We surely would have seized him by his right hand (or with power and might),
Pickthal	We assuredly had taken him by the right hand
Shakir	We would certainly have seized him by the right hand,

﴿46﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ

From him	مِنْهُ	Certainly We would cut	لَقَطَعْنَا	And then	ثُمَّ
				The life artery	الْوَتِينَ

Translit	Thumma Laqaṭa`nā Minhu Al-Watīna
AhmedAli	پھر ہم اس کی رگ گردن کاٹ ڈالتے
Jalandhry	پھر ان کی رگ گردن کاٹ ڈالتے
YusufAli	And We should certainly then cut off the artery of his heart:
M.Khan	And then we certainly would have cut off his life artery (Aorta),
Pickthal	And then severed his life-artery,
Shakir	Then We would certainly have cut off his aorta.

﴿47﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ

Any	مِنْ	Of you	مِنْكُمْ	And not	فَمَا
Could withhold	حَاجِزِينَ	From him	عَنْهُ	One	أَحَدٍ

Translit	Famā Minkum Min 'Aḥadīn 'Anhu Ḥājizīna
AhmedAli	پھر تم میں سے کوئی بھی اس سے روکنے والا نہ ہوتا
Jalandhry	پھر تم میں سے کوئی (ہمیں) اس سے روکنے والا نہ ہوتا
YusufAli	Nor could any of you withhold him (from Our wrath).
M.Khan	And none of you could withheld Us from (punishing) him.
Pickthal	And not one of you could have held Us off from him.
Shakir	And not one of you could have withheld Us from him.

﴿48﴾ وَإِنَّهُ لَتَذْكُرَةٌ لِلْمُتَّقِينَ

For the pious	لِلْمُتَّقِينَ	Is a Reminder	لَتَذْكُرَةٌ	And verily this (Quran)	وَإِنَّهُ
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Translit	Wa 'Innahū Latadhkiratun Lilmuttaqīna
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AhmedAli	اور بے شک وہ تو پرہیزگاروں کے لیے ایک نصیحت ہے
Jalandhry	اور یہ (کتاب) تو پرہیزگاروں کے لئے نصیحت ہے
YusufAli	But verily this is a Message for the Allah-fearing.
M.Khan	And verily, this (Qur'ân) is a Reminder for the Muttaqûn (pious - see V.2:2)
Pickthal	And lo! it is a warrant unto those who ward off (evil).
Shakir	And most surely it is a reminder for those who guard (against evil).

وَإِنَّا لَنَعْلَمُ أَنَّ مِنْكُمْ مُكَذِّبِينَ ﴿49﴾

That	أَنَّ	Know	لَنَعْلَمُ	And verily We	وَإِنَّا
		deny	مُكَذِّبِينَ	There are some among you that	مِنْكُمْ

Translit	Wa 'Innā Lana`lamu 'Anna Minkum Mukadhdhibīna
AhmedAli	اور بے شک ہم جانتے ہیں کہ بعض تم میں سے جھٹلانے والے ہیں
Jalandhry	اور ہم جانتے ہیں کہ تم میں سے بعض اس کو جھٹلانے والے ہیں
YusufAli	And We certainly know that there are amongst you those that reject (it)
M.Khan	And verily, We know that there are some among you that belie (this Qur'ân). (Tafsir At-Tabarî)
Pickthal	And lo! We know that some among you will deny (it).
Shakir	And most surely We know that some of you are rejecters.

وَإِنَّهُ لَحَسْرَةٌ عَلَى الْكَافِرِينَ ﴿50﴾

For	عَلَى	Will be an anguish	لَحَسْرَةٌ	And indeed it	وَإِنَّهُ
				The disbelievers	الْكَافِرِينَ

Translit	Wa 'Innahu Lahâsratun `Alâ Al-Kâfirīna
AhmedAli	اور بے شک وہ کفار پر باعث حسرت ہے
Jalandhry	نیز یہ کافروں کے لئے (موجب) حسرت ہے
YusufAli	But truly (Revelation) is a cause of sorrow for the Unbelievers.
M.Khan	And indeed it (this Qur'ân) will be an anguish for the disbelievers (on the Day of Resurrection).
Pickthal	And lo! it is indeed an anguish for the disbelievers.
Shakir	And most surely it is a great grief to the unbelievers.

وَإِنَّهُ لَحَقُّ الْيَقِينِ ﴿51﴾

With certainty	الْيَقِينِ	An absolute truth	لَحَقُّ	And verily it is	وَإِنَّهُ
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Translit	Wa 'Innahu Lahâqqu Al-Yaqīni
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AhmedAli	اور بے شک وہ یقین کرنے کے قابل ہے
Jalandhry	اور کچھ شک نہیں کہ یہ برحق قابل یقین ہے
YusufAli	But verily it is Truth of assured certainty.
M.Khan	And Verily, it (this Qur'ân) is an absolute truth with certainty
Pickthal	And lo! it is absolute truth.
Shakir	And most surely it is the true certainty

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ ﴿52﴾

Your Lord	رَبِّكَ	The Name of	بِاسْمِ	So glorify	فَسَبِّحْ
				The Most Great	الْعَظِيمِ

Translit	<i>Fasabbiḥ Biāsmi Rabbika Al-`Aẓīmi</i>
AhmedAli	پس اپنے رب کے نام کی تسبیح کرو بڑا عظمت والا ہے
Jalandhry	سو تم اپنے پروردگار عزوجل کے نام کی تنزیہ کرتے رہو
YusufAli	So glorify the name of thy Lord Most High.
M.Khan	So glorify the Name of your Lord, the Most Great.
Pickthal	So glorify the name of thy Tremendous Lord.
Shakir	Therefore-glorify the name of your Lord, the Great.